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internal controversy and fidelity under persecution. Modified and developed by the various contemporary ecclesiastical movements and by adverse political legislation, English Congregationalism passed through the eras of separation, toleration, religious equality, and now "has ended in fellowship," a reunion, not by uniformity, but by federation.

In its scholarship, lucidity, and generous treatment the book is a valuable addition to the literature of English church history, while the author's evident fairness in acknowledging the debt Congregationalism owes to others is most refreshing. Note his closing words:

There has been no church in the land from which it has not learned something; no great religious awakening which has not brought it light and impulse. The church system is to be estimated not less by its readiness to receive instruction from all quarters than by its own simple, sufficient testimony.

W. P. BEHAN.

CHRISTMAS EVANS, *THE PREACHER OF WILD WALES*. His Country, His Times, and His Contemporaries. By PAXTON HOOD. New York: American Tract Society, 1901. Pp. xi + 420. \$0.75.

NOWHERE, outside of this volume, can be found in the English tongue so faithful and vivid a portrayal of the life, character, and work of Christmas Evans. As we peruse these pages we see him struggling with poverty, into which he was born, strenuously striving against almost insurmountable obstacles to acquire the bare rudiments of an education, beginning to preach with diffidence and trembling, but encouraged and helped by his devoted wife until at last he becomes conscious of his power, and vast audiences, eagerly flocking to hear him, are touched, swayed, and melted by the might of his eloquence. He had but one eye, yet, when fairly under way in his sermon, it so gleamed and flashed that Robert Hall said: "That's a piercer; an eye, sir, that could light an army through a wilderness in a dark night." For his great services his compensation was very meager. He served all the churches of his denomination on the island of Anglesea, for twenty years, for £17 a year. Yet he was always giving to others. Like his Master, he forgot himself that he might bless even the penurious and the unthankful.

In the last of the volume the author has given us some of Evans's characteristic sermons, and, while it is impossible to transfer to English

the peculiar charm and power of Welsh diction, still in this translation we are made to feel something of the eloquence of this masterful preacher.

Like all great preachers, he was a hard worker. He had also unwavering faith in Jesus Christ. He walked in fellowship with God. It seemed to be natural for him to say, with his dying breath, to some who stood near him: "Preach Christ to the people, brethren. Look at me: in myself I am nothing but ruin, but in Christ I am heaven and salvation." Then, repeating a verse of a favorite Welsh hymn, he waved his hand, and exclaimed, "Good-bye! Drive on," and fell asleep.

The author has also given us some charming sketches of a large group of Evans's contemporaries. His book is an important historical contribution to homiletical literature, and introduces us in a fascinating way to Welsh preachers and Welsh preaching.

GALUSHA ANDERSON.

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LE CLERGÉ DE FRANCE PENDANT LA RÉVOLUTION (1789-1799).

Par EDMOND BIRÉ. Lyon: Vitte, 1901. Pp. 369.

M. BIRÉ has united in this volume fourteen book reviews, written at different times from 1893 to 1899. These studies form an interesting introduction to the latest historical works upon the French church during the Revolution. The title of the book reviewed supplies the title to the chapter. But M. Biré does something more than simply analyze these fourteen works; he frequently supplies valuable critical or supplementary material, the result of his own studies on the Revolution.

The works reviewed were written almost wholly by abbés. Almost without exception the subject chosen was a limited one, as *Les évêques pendant la Révolution*, *Le diocèse de Nantes pendant la Révolution*, *Un évêque constitutionnel*, or *Un curé d'autrefois*; and, as a result, valuable material was collected that in the future will make possible a comprehensive and reliable history of the church during these ten years.

Although M. Biré is evidently hostile to the Revolution, although the writers of the works reviewed are Catholic priests, and the volume is published by a Catholic publishing house, there is very little polemic in these chapters, and a very evident desire to describe things as they were. Many of the local studies of curé, of bishop, or of diocese are